

# CATHOLIC • ACTION •

Vol. XXVI. No. 11



November, 1944

## SOME RIGHTS IN WORLD UNION

BY REVEREND WILFRID PARSONS, S.J.

LAY ORGANIZATION AND UNITY  
RUSSIA AND THE PEACE  
RADIO AND MORE RADIO  
TEACHER TRAINING  
N.C.C.W. NATIONAL CONVENTION

*Toledo: American  
Family Milestone*

A NATIONAL MONTHLY PUBLISHED BY THE  
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c





## FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919. The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

**EXECUTIVE**—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

**YOUTH**—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

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The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the Blue Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

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Each department of the N. C. W. C. is administered by an episcopal chairman.

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Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

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It helps, unifies, and leaves to their own fields those that already exist.

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It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

**CATHOLIC ACTION** records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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The contents of **CATHOLIC ACTION** are fully indexed in the *Catholic Periodical Index*; also in the *Catholic Magazine Index of The Catholic Bookmen.*

**CATHOLIC ACTION** published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to **CATHOLIC ACTION**, 1312 Massachusetts Ave., N.W., Washington 5, D. C.

Publication, Editorial and Executive Offices

1312 Massachusetts Ave., N.W.  
WASHINGTON 5, D. C.

Subscription Rates

\$2.00 per year; \$2.25 outside the United States. Make checks or postal money orders payable to **CATHOLIC ACTION**



# CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

## NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVI, No. 11



NOVEMBER, 1944

### OUR COMMON CATHOLIC INTERESTS

#### Toledo: American Family Milestone

THE family," "Christian marriage," "parent education," "woman tomorrow," "family relationships"—these and similar terms seemed to fill the very air, yes, to saturate the atmosphere. It was at Toledo, where the National Council of Catholic Women was in session. "The family: The Basis of Post-War Civilization," was the convention theme. The onlooker and listener could not help but be impressed as the theme was approached and thoroughly discussed from one angle after another. He could not help but be impressed by the seriousness that characterized the entire proceedings. He could not leave without feeling that here was no vapid palaver. Rather, there was conviction; here was determination; here was promise of a milestone, a landmark in American family life.

One of the impressions consistently borne in on the observer was the firm confidence of the participants, the unwavering conviction that with regard to all fundamentals they were on the right track. There was no question in their mind that they held the solutions for the family's problems, that they had the means for building a better family for tomorrow. There were few "ifs" and "maybes" and "yes and no" answers. There was assurance. The conclusions arrived at were based on the sound traditions of the centuries. The participants had the wisdom of the Church of Christ to guide them. The great blue prints of the fam-

ily, the encyclicals and other official pronouncements on marriage were constantly before them. They had reason to speak with conviction and assurance.

But, while there was conviction, there was no evidence that the task of reconstituting the family for a better post-war civilization was considered a simple or easy one. Quite to the contrary, there was not a little at the convention that suggested the very opposite. The unquestioned difficulties that lay ahead were repeatedly to the fore during the discussions. The immensity of the task was borne in from all sides as the program proceeded. Not only did the family stand forth as a very intricate and highly important institution in itself, but there was the recognized fact that it was a part and parcel of an even more intricate and involved civilization. And everything in a civilization relates to the family and exerts an influence upon it—its economic system, its religion and morals, its habits, its literature and education, even its amusements, its whole philosophy of life. If a civilization is based on a pleasure philosophy of life, its families will be infected by a creed of softness, by a spirit of ease and luxury and irrestraint. If a civilization is shot through and through with vicious living, vice will characterize its family life. If the *zeitgeist* of a civilization is dollar snatching, its family life will fail to get the attention it merits; it will be rated as of secondary importance.



To change the family is to change a civilization.

A truly disturbing fact is the one that both our civilization generally and our family life in particular face a great crisis—likely the greatest in all history. Out of the welter and confusion of ideologies and destruction of our day seems to loom ever more clearly one big question. It is this: Will we turn to the left or to the right; will we turn to the Church or against Her; will we turn to God or against Him? That the family faces a crisis was obvious from the convention disquisitions. Indeed that is a fact long known to all who care to see. The press daily tells of irresponsible parents and delinquent children. Statisticians constantly sum up the sickening totals of broken homes and disorganized families. Learned and near-learned professors waste time picking to bits the divine plan of marriage and then trying to piece it together in their own way again. The dread process of decay has long been under way.

Many causes of the growing evils of our family life were noted during the course of this convention. For example, there is our rationalism or deification of reason, leading to the foolish attempt to get along without the guidance of the Church, without the guidance of the Supreme Intelligence. There is our hedonism or glorification of the senses, which makes sense satisfaction the be-all and end-all of life. Closely linked with the latter is our materialism, our utilitarian as distinguished from a genuinely spiritual outlook on life. These and other destructive elements—irreligion, atheism, luxurious living, and such like—have been constantly finding their way into a common muddled and murky stream of pagan living, moving forward with ever-increasing momentum.

The immensity of the problem of the family and the complexity of the undermining factors at work did not seem to disconcert the participants in the conference. The situation served merely as a challenge. There was calmness, rather than panic. In place of idle lip-service, there was quiet determination. An array of remedies were considered. It was recognized that economics, law, the government, the various social sciences had something to contribute to a program for family reconstruction. But the chief remedy was the moral one. The modern revolt against marriage and the family was seen as a moral revolt. The main remedy too would have to be in the moral field. It was interesting to see this note struck consistently at the convention. Indeed, it was striking, by very contrast to the insistent emphasis upon rights and privileges and freedoms of our day, to note the emphasis that was here placed upon duty and obligation, upon fidelity to the moral law.

It was only to be expected that a considerable part of the convention would deal with the purposes and values of the family. Only too often in our time have these purposes been tampered with and the family's values lost sight of. Needless to say, the traditional view that the child, his begetting and training, was the primary purpose of marriage was upheld. Particularly was the importance of the child's training in the home emphasized. Both Popes Pius XI and Pius XII had repeatedly and with incisive language spoken on this subject. Thus Pius XI, for instance, referring to the environment necessary for the child's proper upbringing had stated: "The first and necessary element in this environment—is the family, and this precisely because so ordained by the Creator Himself. Accordingly, that education, as a rule, will be more effective and lasting which is received in a well-ordered and disciplined Christian family." There is need also today for reiterating the words of His Holiness which followed immediately: "It is certain that both by the law of nature and of God this right and duty of educating their offspring belongs in the first place to those who began the work of nature by giving them birth, and they are indeed forbidden to leave unfinished this work and so expose it to ruin." The reason for this restatement of what is clearly the old traditional view of the matter is a growing negligence on the part of parents on the one hand, and an increasing encroachment of the state on the other. Some parents have unquestionably shirked their duty in the matter of child care and training, shifting these tasks more and more to the school and other agencies. There is danger that with the growth of nursery schools this trend will show even further growth. The encroachment of the state in this field has shown itself sporadically in history. In our own day totalitarian governments have placed much emphasis on this. But even in democratic countries—the United States among them—has the trend away from family education and toward state and other extradomestic control of the child's upbringing been manifesting itself. That such a trend is unfortunate cannot be denied. The child's natural parents and not a mother state are accountable before God for his upbringing. And normally no state functionary can be a satisfactory substitute for the child's own natural parents. There is the further fact, too, that the American family has already been greatly weakened through a variety of family evils. Shifting the duty of child care from the home to the state will only add to the unfortunate situation.

However, it was emphasized at the Toledo convention that the mere fact of being a parent does not of itself equip one sufficiently for the success-



ful training of children in the home, particularly so in the complex civilization of our day. The strong words of Pius XI, on this score, as he spoke about "the lamentable decline in family education," were recalled. "The offices and professions of a transitory and earthly life, which are certainly of far less importance," he said, "are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating children, many parents have little or no preparation, immersed as they are in temporal cares."

Manifold are the other values, aside from the training of children, that flow from the home. Indeed the training value itself of the home extends far beyond the young child. As the small child needs elemental training—physical and mental, moral and emotional—youth too needs help; it needs counsel, advice, guidance prompted by kindly consideration and genuine affection. Even grown-up sons and daughters, already launched into the world but perplexed by the anxieties and trials of establishing their own families, may still profitably look to their parents for counsel and for consolation. For that matter, the family also has very real values even for old age. Old folks need care, respect, veneration. And where will they get these in quite the same measure as in the home? And then, who would overlook the values of the home as a training school for the hardy virtues on the part of parents? The responsibilities of rearing a family are a vigorous discipline. Few things in this life will do more to bring about a flowering of unselfishness, and to deepen and enrich the finer human sentiments of man and woman, than precisely the anxieties and struggles that are a part of rearing a family.

Thus, as the convention made quite clear, family life is really a need of a lifetime. Great numbers of the most real and worthwhile values of life center around the family hearth. It would be both unwise and suicidal for a people to sacrifice these values for any rainbow chasing, for any superficial frivolity or harmful indulgence. Nature is so constituted that the most abiding and substantial joys of life are normally those associated with love and marriage, with parenthood and family life. Aside from all other considerations, it would be utter stupidity and shortsightedness of the first water, to risk their loss for the passing pleasure of a mess of pottage.

While emphasis was placed upon the purposes of the family and the values of home life, not a little attention was also directed to the groundwork of marriage. Here there was no tampering with the foundation stones of the structure. Here there was no foolhardy attempt to build an imposing house upon mere shifting sand. Here the divinely

ordained properties of unity, sanctity, and indissolubility were taken as the indispensable starting point for the erection of a stable family home. Only on that groundwork, it was taken for granted, could a marriage be established that would forestall the temptation to desertion. Only on it could a family be founded that would assure the acceptance of responsibility, the fulfillment of duty. Only on it could be erected a home that would truly prove a cradle of the social virtues.

A topic that came in for consideration from a number of angles at the gathering was the future status of woman. The attention given the subject was not surprising, not only because it was a woman's convention but also because of the recent increase in the extradomestic employment of women, and because of the agitation over the Equal Rights Amendment. One was impressed by the fine balance shown in the discussions of the topic from whatever angle it was approached. So, too, was one impressed with the unanimity with which the following conclusion was arrived at: The first step toward the reconstituting of the family to serve as the basis of a better post-war civilization is the return of the mother to the home.

The importance of the theme considered at Toledo can hardly be exaggerated. And that fact was recognized by the convention. When the old note, "as the family, so the state," was sounded, it was more than an empty noise. When the old dictum "the hand that rocks the cradle rules the world," was brought forth from hidden recesses and presented to the audience, everyone felt that here was more than lip-service. Here was conviction—conviction that it is at the family front that the last battle of contending civilizations is fought, that at the family front the last stand of a vanquished and dying civilization is made. Here was recognized the fact that the last barrier of a crumbling civilization to stand is the home, that the last bastion of a defeated civilization to fall is the family.

As statesmen go here and there and everywhere today, to consult, to study, to plan, striving to make sure that a better civilization will rise from the wreck and ruin of the present one an individual may well wonder about ultimate results. And assuredly he can be excused some misgivings. But when one sees people convene to study and discuss the family, and then set about energetically and sincerely to reconstitute that hallowed institution in accordance with the plans laid down by God Himself, one has reason for little else than confidence and assurance regarding results.—*Rev. Edgar Schmiedeler, O.S.B.*



# SOME RIGHTS IN WORLD UNION

By REV. WILFRID PARSONS, S. J.  
*Catholic University of America*

THE progress of the war is bringing more and more to the minds and the wills of all peoples the determination that we must not allow ourselves ever again to be betrayed into such a slaughter. They are also beginning to understand that any war anywhere, in this One World, will bring all peoples into it. That is why they are at last beginning to heed the voice of the Holy See, expressed since Benedict XV in the last war, that a society of nations is the only way to bring about the end of war.

This country, especially, has never been so united in seeing this inescapable fact. Thirteen months ago, the three great religious groups in the United States, Catholics, Jews, and Protestants, joined in a declaration of seven points which has been called the Pattern for Peace, the fifth point of which calls for "the organization of international institutions." The Proposals made at Dumbarton Oaks by Great Britain, Russia, and the United States, that such institutions be put into being after the war, have been received with universal acclaim. The recent Presidential campaign gave us the unprecedented sight of both parties agreeing that a world union is an essential to world well-being.

Since, in all human probability, there will be brought about a world union, perhaps small and weak at first, but always growing in extent and intensity, it is important that we consider now the rights of the various elements that will make up this union. These are, first, the nations themselves which compose the union. Then there are the various racial and religious minorities which are not nations, but exist within the nations. And finally, of course, there are all the myriad individuals who are members of those nations or those minorities.

Let us take them in this order: individuals, minorities, nations.

## I. THE RIGHTS OF INDIVIDUALS

In his Christmas message of 1942 the Holy Father, Pope Pius XII, made this list of the individual rights which the nations must join to safeguard by their joint action:

"The right to maintain and develop one's corporal, intellectual and moral life; and especially the right to a religious formation and education.

"The right to worship God in private and public and to carry on religious works of charity.

"The right to marry, and to achieve the aim of married life.

"The right to conjugal and domestic society.

"The right to work, as the indispensable means towards the maintenance of family life.

"The right to a free choice of a state of life, and hence, too, of the priesthood or religious life.

"The right to the use of material goods, in keeping with each one's duties and social limitations."

In making this list, it is clear that the Holy Father had most especially in mind the rights denied by the totalitarian nations, in the midst of which he was living at the time. The restoration of those rights was the most desperate need in the dark winter of 1942-43. It is not likely that the peoples of the world will forget his courage and wisdom in reaffirming them at that time.

There is another list of rights, more general and legal in character, which ever since the adoption of the first ten amendments to the American Constitution (1791), have been called the Bill of Rights. Practically every Constitution adopted since then in the world has included them in its list of rights to be protected by it, and any International Bill of Rights in a world union will do the same.

They can be summarized as follows:

"The right of freedom of conscience and of worship before the State.

"The right of freedom of expression within the law.

"The right of freedom of association, of free assembly, and of free petition of grievances.

"The right of private property, and of being secure against unlawful seizures and confiscations.

"The right of freedom of education according to the wishes of the parent.

"The right to be tried according to the law and to be secure against cruel and unusual punishments.

"The right of ethnic and religious minorities to enjoy equal opportunities for the development of their common humanity."

These are in full accord with the famous Four Freedoms formulated by President Roosevelt:

Freedom from fear.

Freedom from want.



Freedom of expression.

Freedom of worship.

When the United Nations subscribed to the Atlantic Charter of January 1, 1942, they added these words:

"Complete victory over their enemies is essential to defend life, liberty, independence, and religious freedom, and to preserve human rights and justice in their own lands as well as in other lands."

These four great documents, or world events, the Pope's Peace Points, the Bill of Rights, the Four Freedoms, and the Atlantic Charter, are the fundamental elements of any study that should be made of the essentials of world union. They are based, of course, on the one fundamental principle of Catholic social philosophy, the dignity of the human person.

Created by God, redeemed by the Blood of the Son of God, called to a union of all men in the Church of Christ, designed to achieve in the family, the State, and the Church his threefold aim: life, the good life, and eternal life, the human person is the object of all human and Divine action on earth. His rights, the equal rights of every individual, must be the objective sought by any union of nations, and no peace will be secure unless the rights of the human person everywhere are respected.

## II. THE RIGHTS OF MINORITIES

A minority, in the sense in which we use it here, is a body of a specific culture or race living in the midst of a dominant majority who run the country in which they both live. Eastern and South-eastern Europe, with its fluid boundaries over the centuries, offers a great example of such minorities. The Jews in most countries are a minority in our sense. So are the Mexicans and Negroes in the United States.

The rights of such submerged peoples are not different from the rights of the human persons who compose them. The Bill of Rights covers their case completely. But, to make sure that no exception is made in their cases, and it has been made often in the past, it will be necessary in any world union to do two things:

1. To make a specific provision that no group of people shall be deprived of their natural rights as human beings because of nationality or religion;
2. To arm the international organization with power to see to it that this provision is not violated.

Various other methods to protect minorities have been proposed: a privileged juridical position for the minority within the larger group; resettlement of the minority group back into the country from which they came; assimilation of the minor-

ity group into the larger one so as to destroy its identity. But it has been recognized by most thinkers that privilege, resettlement, or assimilation usually cause more acute problems than they solve, and besides involve much human suffering. (Cf. "*The Rights of Peoples.*" *A Report of the Ethics and Joint Policy Committees of the C. A. I. P.* 1940, pp. 28-32.)

## III. THE RIGHTS OF NATIONS

In any world union of nations, there are two fundamental things to be observed: the common good of the whole group of nations for the sake of which the union is created; and the interests of the individual nations which compose it. This is the same problem, on a larger scale, as the relation between the nation itself and the individual members of it in any given state. Both the social and the individual rights have to be safeguarded.

This was recognized by Pope Pius XII, when he said in *Summi Pontificatus*: "A disposition of the divinely-sanctioned natural order divides the human race into social groups, nations or states, which are mutually independent in organization and in the direction of their internal life. But for all that, the human race is bound together by reciprocal ties, moral and juridical, into a great commonwealth directed to the good of all nations and ruled by special laws which protect its unity and promote its prosperity." (P. 29, N. C. W. C. Edition.)

This same principle was accepted in the Dumbarton Oaks Proposals when, in describing the International Organization to be called the United Nations (note the parallelism with United States), they said: "The organization is based on the sovereign equality of all peace-loving states." No state will lose its identity, or its right to manage its own internal affairs in its own way, any more than an individual citizen in any state loses this identity or right. In a world union, the states are partners, not subjects of a super-state, and they work together for the common good, just as citizens do within the states.

The same principle was asserted in the third point of the Pattern for Peace: "The rights of all peoples, large and small, subject to the good of the organized community, must be safeguarded within the framework of collective security."

The nations, then, will have the right to preserve their identity and their internal autonomy in a world union. But by the very fact of union they acquire another and a larger right: that to impose their will for peace and security upon other nations which might be disposed to violate the rights of other nations.

Curiously enough, this new and larger right has

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# WE FACE THE FUTURE

N.C.W.C. Forum Series

1944-1945

## Article III: UNITY THROUGH LAY ORGANIZATION

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This is the third in a series of eight articles on Catholic Action and on social problems and activities offered by the N. C. W. C. Study Club Committee.

*Use these articles:*

For your own information

As texts for discussion clubs, forums, round tables, radio talks

As aids for organization programs

For informal discussion at home and abroad

*Use the questions at the end as guides for reading and discussion*

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### PART I.

THE events that are shaping in the dark night of the future are, of course, hidden from our eyes. We may be sure, however, that we shall face problems, trials, and difficulties that have never been experienced in the history of the world. No matter what the portentousness of these events, we may be sure that God will bring good out of them as He always has done.

This, however, is no excuse for us to hide our heads in the sand and do nothing. As Catholics, it is our duty to unite our wills with the Divine Will in order that we may act in accordance with His desires. Only in this way can we be effective instruments in working out God's plan for the world. Through this union of our wills with the Divine Will we are enabled to unite ourselves in effective works with other men and women of good will. Only thus is it possible for us to achieve the unity of purpose and action which alone can cope with the problems of the future.

The Bishops of this country, having a lively recognition of the problems that beset us, and that will beset us, established the Lay Organizations and Youth Departments of the National Catholic Welfare Conference. Their purpose is to federate existing Catholic organizations of men, women, and young people into an effective whole that will act as the right arm of the Bishops in their apostolic commission to teach all nations.

The three components of the Departments are: The National Council of Catholic Men, the National Council of Catholic Women, and the National Catholic Youth Council. Each of these has its own particular projects. Each is designed to provide a national center through which the great

vision of the Bishops for a united laity might be realized. Each forms a focal point with which national, regional and local groups of men, women and youth may join in order, as the late Monsignor Burke said, to stand as one body, with united will, giving and receiving help and inspiration from one another, all animated by the one purpose.

Another purpose of the Councils, as given in the Bishops' statement of 1936 is "to provide a means whereby Catholic organizations of the country might act in cooperation with the Hierarchy on all matters of national interest. At this time, more than 6,300 Catholic lay societies, of widely varying activities and memberships, comprising many hundreds of thousands of individual members, have banded themselves together by affiliation with the Councils of Men, Women and Youth.

In no sense do any of these organizations endeavor to supersede or to swallow up any local organizations. It is their purpose to make more effective the activity of each local organization by giving it a stake in a national work. Each of these groups in the Lay Organizations and Youth Departments of the N. C. W. C. has its special means of channeling thoughts and ideas, not only to its affiliates, but to the public in general.

The two nationally known radio hours, of the National Council of Catholic Men, the Catholic Hour, broadcast each Sunday at 6 P. M., EWT, over stations of the National Broadcasting Company, and the Hour of Faith, broadcast each Sunday at 11:30 A. M., over stations of the Blue Network, scarcely need mention here. It goes without saying that these radio programs are most conducive to the achievement of that unity which is desired by all men of good will.

The Narberth Movement, also sponsored by



N. C. C. M., endeavors to spread a knowledge of the Catholic Faith through the medium of attractively written pamphlets and press releases which are carried in numerous secular papers and through the mail. This, too, conduces to the spirit of unity through understanding.

The National Council of Catholic Women, through its high ranking National Catholic School of Social Service, sends forth into the world young women trained in principles of Catholic social action, who by their presence in the field will bring to their fellows the leaven of sound Catholic social teaching. The numerous committees on the Family and Parent-Education, Social Action, International and Inter-American Relations, Immigrant Follow-up, Libraries and Literature, and the like, which exist in the various Councils of Catholic Women throughout the country are potent sources for the spread of sound thought in the various communities in which they flourish. One important means of contact between the National Council and its affiliates is the *N. C. C. W. Monthly Message*, which conveys the information and program suggestions of the headquarters office.

The National Catholic Youth Council, through Diocesan and Parish Youth Councils, welds together a great variety of Catholic youth groups into an apostolate "of youth, by youth, for Christ." Its collegiate sections, the National Federation of Catholic College Students and the Newman Club Federation, unify those young Catholics privileged to receive higher education into an elite band of Catholic Action leaders.

## PART II.

One may well ask, what can I do to join in this apostolate and to make it still more effective? First of all, you can lend the support of your prayers to the work of the three organizations described above. Next, you can urge whatever local Catholic societies you belong to, to become affiliated with the N. C. C. M., the N. C. C. W., or the N. C. Y. C. These organizations need you for they cannot do their work effectively without the cooperation of Catholics throughout the country. But their work is not merely organizational. It seeks in every instance to encourage the personal sanctification of those who are affiliated. For no matter how good one's motives are, they are ineffective in action unless they are nourished by true Catholic and Christian spirit. All of these organizations, therefore, encourage their affiliates to engage in works of personal and corporate piety.

In the field of secular action, on the other hand, there are many ways in which to assist the apostolates carried on by these three groups. We have spoken for the need for unity among all men of good will. One of the great ways of achieving

this unity is through the breakdown of prejudice, ignorance, and hatred. We also mentioned above that the two radio programs produced by the National Council of Catholic Men have been most potent factors in breaking down this prejudice and misunderstanding, by exposing truths of Catholic doctrine and practice. You can aid this radio apostolate, therefore, by becoming Catholic-radio conscious. As you know, one of the best methods of advertising is by word of mouth. We suggest then that when you meet your friends you ask them if they have been listening to the Catholic Hour and the Hour of Faith.

In the case of the Narberth Movement, there is a vast unexplored field for the propagation of the pamphlets and the press releases. There are undoubtedly many newspapers and communities throughout the country who have never heard of the Narberth Movement, and yet who, having heard of it, would be more than anxious to run each week a brief, well-written column explaining some phase of Catholic thought.

Affiliated organizations of the N. C. C. M. are sent periodically pamphlets and other material which sum up the findings of outstanding Catholic scholars in the fields of religion, morality, economics, and related subjects.

In the case of N. C. C. W., the affiliated organizations are also given information on Catholic matters and Catholic outlooks, and, through the erection of the various committees of N. C. C. W., these ideas are realized in the world of action. The N. C. C. W. also represents its affiliated organizations at various meetings of secular organizations and government agencies and is thereby enabled to keep them informed of current trends in social questions.

Youth groups, whether diocesan, parish or collegiate, affiliated with the N. C. Y. C. need intelligent and sympathetic adult understanding and support. The very real chasm that separates youth from age in physical, mental and even spiritual matters, can be bridged by at least those adults who are willing to approach the opportunity with humility, earnestness and perseverance. No work of Catholic Action can be more congenial and rewarding than assistance in the youth apostolate.

With the help of these three federating organizations, the work of the local or regional Catholic organizations is given a new scope. The members of these organizations no longer feel that they are alone or that they are fighting single-handedly in their communities, the forces of intolerance, ignorance, and bigotry. After affiliation with N. C. C. M., N. C. C. W., or the Youth Depart-

(Turn to page 23)



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## MONSIGNOR READY COMMENTS ON RUSSIA AND THE PEACE

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Toledo Convention  
N. C. C. W.

OUR nation is solemnly pledged to the Atlantic Charter and to the doctrine of the Four Freedoms. We share with other great peace-loving nations the responsibility for honest fulfillment of the Atlantic Charter.

We should stand with those who trust the absolute sincerity of our Government that this war is waged to vindicate a basic inter-national principle—the principle that the strong will not deprive the weak of their sovereignty or their territory, or force peoples to live under governments not of their own choosing. Germany outraged that principle in the case of Austria, Czechoslovakia, and Poland. World War II was the result. We are fighting the war to vindicate the principle that every nation has the right to be protected against aggression. A new hope was given to numerous war-crushed peoples when the Atlantic Charter proclaimed “no aggrandizement, territorial or other”; “no territorial changes that do not accord with the freely expressed wishes of the people concerned”; “the restoration of the sovereign rights and self-government to those who have been forcibly deprived of them.” Twenty-nine nations signed the Charter.

Today it constitutes the one basic statement of Allied War Aims that is of record. We are in this war to vindicate the principles of the Atlantic Charter. No one had the least doubt about that until Russia announced a proposed unilateral partition of Poland. Russia's action then and Russia's policies up to this date cause us to regard the grave situation very realistically. If we as a nation betray our promises for the sake of expediency, opportunism or any other cause we shall not only act dishonorably as champions of democracy but we shall very truly sow the seeds of future wars. Poland is the symbol of justice for the new and better world we all wish to have part in building. The problem of Poland is not whether it will receive from Germany territory equal in extent to that which Russia takes from it in the East, but rather whether any one of the Allied Nations has a right unilaterally and by force and independently of the other Allies to solve questions affecting the sovereignty and territory of Poland.

As Catholics we share the bond of faith with the brave Polish people. Besides our patriotic concern for the integrity of our nation's pledged policy

we have the added title of deep religious interest in the Polish problem. As realists we well understand that Russia's policy toward religion would deprive the Polish people of their great religious heritage. Against all the well-calculated Russian propaganda aimed at democratic peoples, there is not now religious freedom in Russia. The Russian constitution denies the right of religious teaching. There is no freedom of the press in Russia. Therefore religious-minded people not only may not propagandize for religion but they have no recourse of carrying their grievances to the judgment of the people. There are no free seminaries in Russia for the education of a clergy. If any seminary exists, it is simply a government institution and its students are assigned to it as embryonic government bureaucrats.

While Russia holds to its present policies it would be a crime as well as an international outrage to put under her sovereignty the Catholic peoples of Poland, Lithuania, Hungary, Austria, Slovakia, Slovenia, Croatia, and other territories. As realists we face this grave situation in an honest spirit of friendship to the Russian people. There is no desire to throw “red herrings” across the difficult course of international relations. The Russian people have proved again and again their courage and steadfastness against the might of Nazi arms and in that they deserve the unbounded gratitude of their allies. In peace as in war Russian citizens have won our admiration by great achievements in many fields. There is no desire to be a Russophobe nor to condemn unjustly the Russian government nor the Russian people. Neither is there any desire to close our minds to the brutal fact that the Russian Government has done nothing really substantive to change its policy of persecution and discrimination against religion. Until it does so there is no use going on with the silly international pretense that Russia is a great democracy granting the fundamental freedoms and liberties to her citizens. We wish very much that actual conditions were in some degree in line with the propaganda of deceit and confusion which has come from Moscow. If a policy of regimentation is enforced by governments against labor or business that is properly called fascism. If religion is regimented in Russia, self-styled liberals pretend to find in that a fine example of pure democracy.



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# TRAINING OF CONFRATERNITY TEACHERS

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Lay Catechists — Religious  
— College Students

**R**ELEASED Time for religious education in public schools is now granted in 39 States.

To reach the Catholic children in these schools, a vast army of teachers is needed; teachers well trained in dogmatic and moral theology, as well as improved methods of teaching, in order that religion may be presented as the most interesting subject of the school curriculum.

The problem of training catechists was of chief concern to all who attended the ninth annual meeting of diocesan directors this summer. From the beginning of Confraternity activity in this country until quite recently, it was a parochial responsibility except in a few instances. This system, however, had much to condemn it; it lacked uniformity of training and assumed that every priest was pedagogically qualified. Too, the average parish priest lacked the time required for the proper training of lay teachers of religion. It appeared, therefore, that a diocesan plan was the most practical solution, and an organized system of training teachers has been adopted in many dioceses. The examples cited below are typical of efforts being made in this direction, which have had very satisfactory results.

*Diocesan Normal Schools for Lay Catechists*—In one of our southern dioceses, there have been set up, during the past ten years, seventeen centers for lay teachers and five for Sisters. The ultimate aim is to standardize the training of catechists in the diocese and to establish the Confraternity as a bureau of certification for those who have completed an advanced course in Christian doctrine and in methods of teaching.

Classes are conducted once a week in the evening. There are two 45-minute periods. The body of students is divided into two groups, one more advanced educationally than the other. Lectures are conducted by priest-instructors who lecture twice each evening on a given subject. Sisters assist as demonstrators and supervisors of practice teaching. There are no requirements for admittance to classes. All, however, must register either as students or auditors.

The year is divided into two semesters of 13 weeks each, comprising eleven classes in dogma and eleven in moral, two demonstrations on method and two examination sessions. To qualify for the examinations, a student must have attended at

least nine lectures in each semester and, in the course of two years, is obliged to demonstrate before a supervisor and a class of children that he is able to apply the psychological method in teaching. There is no tuition fee for the course, the services of all instructors and facilities for teaching being donated by priests and institutions interested in promoting the work of the Confraternity. Students who meet the requirements during the two-year period are given a diocesan certificate signed by the bishop, which qualifies the catechist to teach religion in the diocese.

*Teachers' Institutes* are being conducted annually in many dioceses. These are largely for Sisters engaged in Confraternity teaching. It is usual for the Sisters to gather on a number of Sunday afternoons at a specified center. Professors from a local college or university give doctrinal explanations to groups of teachers in three or four grade levels. The talks are frequently followed by class demonstrations with groups of children, given by Sisters experienced in Confraternity methods. From lesson outlines in the *School Year Religious Instruction Manuals* and with the revised *Baltimore Catechism* as reference, they show how to teach the doctrine just explained. It is not infrequent that, on the last day of the institute, visual aid demonstrations are given by experts in the use of film strips, slides, and the silent and sound film projectors.

*Catholic Colleges Train Students for Confraternity Teaching*—In one of our mid-western colleges for girls, a course in catechetics is given the students under the direction of the Diocesan Director of the Confraternity, for which credit is obtained. When qualified, students go out into the neighboring towns to teach religion in the public schools. This training also prepares them for religious vacation school work, and, upon graduation from college, to return to their own parishes equipped to render assistance in the local Confraternity program.

In two southern colleges for girls, a teachers' training course is given on Saturdays, which is open to all in the vicinity who care to attend. Several other colleges are inaugurating plans for the indoctrination of students in Confraternity aims and it is hoped they will form the nucleus of a widespread training school for lay catechists.



## Bishop Cushing Becomes Third Archbishop of Boston

The Most Rev. Richard J. Cushing, who has been Auxiliary Bishop of Boston since 1939, will be enthroned as Archbishop of Boston on November 8. His Excellency was elevated to the Archbishopric by the Holy Father on September 28, last, to the great joy of the people of his diocese, both Catholics and non-Catholics. Archbishop-elect Cushing has acted as Administrator of the Archdiocese since the death of Cardinal O'Connell in April of this year.

Born in South Boston, Archbishop-elect Cushing was graduated from Boston College High School in 1915 and entered Boston College, where he studied for two years before entering St. John's Seminary, Brighton, to prepare for the priesthood.

For a short time he served as assistant at St. Patrick's Church, Roxbury, and at St. Benedict's Church, Somerville, before becoming associated with the Archdiocesan Society for the Propagation of the Faith. His labors received recognition in August, 1939, when he was raised to the rank of Domestic Prelate by His Holiness Pope Pius XII.

Notwithstanding the burdens of his episcopal office, he continued as head of the Society for the Propagation of the Faith, which under his leadership had become without a peer in the world. His interest in the missions throughout the years is manifest in the multitude of mission activities he has sponsored and in his volume, published last year, in which he foresees the threshold of a new age of faith in the expansion of mission activity.

Archbishop-elect Cushing is at present sponsoring a fund known as "The Solomon Islands Mission Fund" for rebuilding missions destroyed during the fighting on these South Sea islands. Numerous American soldiers have made contributions to the fund.

While directing the work of the Propagation Society he found time to organize the Sen Fu Society for women under the patronage of the late Cardinal, these words in Chinese meaning Heavenly Father. In a few years the society, organized for assistance to missionaries working in China, had grown to nearly 2,000 active members. Subsequently a similar group of Sen Fu with a membership of 500 men was organized by Archbishop-elect Cushing, who was instrumental also in forming a Chinese Catholic Club in the Archdiocese of Boston.

CATHOLIC ACTION extends congratulations and sincere good wishes to Archbishop-elect Cushing.

## Secularism's Attack on World Order Studied in New Pamphlet of C. A. I. P.

Secularism—the exclusion of religion from interference in human relationships—is described as a grave wound in the soul of the Christian world by a pamphlet just published by the Catholic Association for International Peace. The bad effects of secularism on planning for a just world order and effective means of fighting these effects are explained in the pamphlet, which is a preliminary report of the Ethics, and Religion and Culture Committees of the Association. The report, entitled "Secularism and World Order," was prepared by the Rev. John LaFarge, S.J., editor of *America*, and the above-mentioned committees.

"Secularism leaves peace without an adequate force to inspire men to love peace and pursue it," the report states and declares that the attainment of peace is further hampered by the idea that ordinary morality is not concerned with making a reality through effective institutions out of a juridic international order. There is also a specifically anti-clerical aspect of secularism, the report declares, which is disturbed by the fact that the Church and other organized religious

# Month by Month

bodies are an active factor in combating Axis ideologies and in planning the post-war rehabilitation and relief. "The world wants, the country wants, a united, consistent, eloquent, and specific moral message," the report states. It praises the "Pattern for Peace" (identical declaration on peace principles signed by Catholics, Protestants and Jews last October) for filling this need; although it maintains that the supernatural attack alone can fully exorcise the evil of secularism.

The report can be obtained from the C. A. I. P., 1312 Massachusetts Ave., N. W., Washington 5, D. C., at five cents a copy.

## War Relief Services-N. C. W. C. Sends Representatives to Vatican

A delegation of four American priests, representatives of War Relief Services—N. C. W. C. for work among needy civilians and refugees in Italy, has been received by the Holy Father.

They are the Rev. Dr. John P. Boland, pastor of St. Thomas Aquinas Church, Buffalo, and former chairman of the New York State Labor Relations Board; the Very Rev. Thomas F. Markham, pastor of St. Peter's Church, Lowell, Mass.; the Rev. Caesar M. Rinaldi, pastor of St. Anthony of Padua Church, Union City, N. J., and the Rev. Andrew P. Landi, of Brooklyn, N. Y., director of the Italian Board of Guardians.

The delegation will work in cooperation with American Relief for Italy, Inc., and the Central Committee, the latter composed of representatives of the Italian Government, the Vatican and Italian Red Cross.

The first step in their work will be establishment of a large number of welfare and relief centers in cities and towns where the need is known to be acute.

## CATHOLIC ACTION—MONTHLY PUBLICATION OF

*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."*

—From the 1919 Pastoral Letter of the  
Archbishops and Bishops of the U. S.

### N. C. W. C. ADMINISTRATIVE BOARD

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# ith the N. C. W. C.

## Father Hochwalt, Education Director, Again Subject of Congratulation

Only a few months ago CATHOLIC ACTION carried in this same section the announcement of the appointment of Rev. Frederick G. Hochwalt as director of the Department of Education, National Catholic Welfare Conference, succeeding the late Monsignor George Johnson. We are now privileged to record the announcement of Dr. Hochwalt's appointment by the Holy Father as a Papal Chamberlain with the title of Very Reverend Monsignor.

Congratulations are again extended to Father Hochwalt in the name of his co-workers and the readers of CATHOLIC ACTION.

## Two New Pamphlets Published by N. C. W. C. Family Life Bureau

"Near Equality with Men—So What" and "Guiding Christ's Little Ones" are titles of new pamphlets published by the Family Life Bureau, N. C. W. C. "Near Equality with Men—So What," a discussion of women in industry in relation to family life and home, is a 16-page reprint of an article written by Rev. Dr. Edgar Schmiedeler, O.S.B., Director of the Family Life Bureau, N. C. W. C., for the *Homiletic and Pastoral Review*. In this booklet, Dr. Schmiedeler notes the propaganda for job training and extradomestic employment as well as the exaggeration of the need for women workers. He discusses also women's true rights and the importance of the challenge to modern women to build truly Christian homes.

"Guiding Christ's Little Ones" is an address by His Holiness, Pope Pius XII, addressed to a group of "mothers, teaching sisters, schoolmistresses, representatives of Italian Catholic Action, and others." In the course of this address, His

Holiness stresses the need of serious preparation for the important work of training children in which they are engaged—training of the mind, training of the character, training of the heart, and training of the will.

Both booklets are priced at 10c each singly and subject to the regular N. C. W. C. quantity rates of 10 per cent off on orders of \$1.00 to \$5.00; 20 per cent off on orders of \$5.00 or more; postage extra.

## Catholic Relief Agencies of Italy To be Surveyed by Francis P. Matthews

At the direction of the Administrative Board of Bishops of the National Catholic Welfare Conference, Francis P. Matthews, supreme knight of the Knights of Columbus and chairman of the Executive Committee of the National Catholic Community Service, is in Europe to make a survey of the general work of affiliated Catholic relief agencies in Italy. He also will study programs for extension of this work as the situation in Italy develops and will make a particular study of the system of playgrounds for the youth of Rome which the Knights of Columbus have conducted in the Eternal City since 1921.

## Leaders of Spanish-Speaking Complete Second Seminar

Some 35 leaders among the Spanish-speaking of the Southwest and the Pacific coast met in Denver October 17-20 to discuss their work and to plan still better work. They came from Wyoming, Colorado and Utah, from Texas, New Mexico and Arizona, and from California as far north as Fresno. They were priests, sisters, laymen and lay women. The meeting was under the auspices of the Archbishop of Denver, Most Reverend Urban J. Vehr, and was held by the National Catholic Welfare Conference Social Action Department. The U. S. Office of Coordinator of Inter-American Affairs and the N. C. W. C. financed it. During the week in addition to the regular sessions of the group, five radio broadcasts were given and a diocesan priests' meeting was held and a diocesan teachers' conference.

This was the second of such meetings. In 1943 the first was held in San Antonio. At the close of the Denver meeting plans were made for continuing the meetings and a committee was formed made up of representatives of the various sections of the region, to plan the continuance of the work.

The sessions of the Seminar were of two kinds. One kind was held in the day and the other in the evening. Those in the day were general round-table discussions. Those in the evening were small committee meetings. Both the day sessions and the small committee meetings dealt with the same subjects—economic measures to help the Spanish-speaking; the work of charities organization and community houses; education; community and regional organization; and the work of parishes and lay organizations. The whole group met together during the day and divided up by committees on the different subjects in the evening. The closing session presented the reports of the various committees on these subjects for general criticism and adoption. These reports will be printed soon and can be gotten from the N. C. W. C.

Anyone sitting in at the general sessions or in the meetings of the five committees would come away with certain convictions: The Spanish-speaking are a good but handicapped people. The men and women working among them are capable, zealous and honest. The discrimination against them must be removed. The single communities and the whole southwest must organize to care for them.

## NATIONAL CATHOLIC WELFARE CONFERENCE

MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. KARL A. ALTER, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the MOST REV. JAMES H. RYAN, Bishop of Omaha, episcopal chairman of the Department of Youth.

RIGHT REV. MSGR. MICHAEL J. READY  
General Secretary

VERY REV. MSGR. HOWARD J. CARROLL, S.T.D.  
Assistant General Secretary  
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Assistant to the General Secretary

REV. PAUL F. TANNER  
Editor

*Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.*



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# NATIONAL COUNCIL CATHOLIC WOMEN

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Twenty-Second  
National Convention

## TWENTY-SECOND NATIONAL CONVENTION

TWO THOUSAND years ago a woman, in a little home in Nazareth, learned and lived the principles of Christian family life. Today, under the guidance of Our Lady of Good Counsel, Catholic women reaffirm those principles to a world which has in large part forsaken them. Meeting in its twenty-second National Convention, October 21-25, in Toledo, with the blessing of the Holy Father (p. 15), the National Council of Catholic Women based its deliberations on the theme, "The Family, the Basis of Post-War Civilization," and brought to the attention of the largest convention ever assembled in the history of the Women's Council the social teaching of the Church.

The general sessions opened with Pontifical Mass at the beautiful Cathedral of Our Lady Queen of the Most Holy Rosary, celebrated by the Most Reverend Karl J. Alter, Bishop of Toledo, and host to the convention. Present in the sanctuary were the Most Rev. Joseph H. Albers, Bishop of Lansing; the Most Rev. John Mark Gannon, Bishop of Erie; the Most Rev. Thomas K. Gorman, Bishop of Reno; the Most Rev. James A. McFadden, Bishop of Youngstown; the Most Rev. John F. Noll, Bishop of Fort Wayne; the Most Rev. Edward F. Hoban, Coadjutor Bishop of Cleveland; and the Most Rev. George J. Rehring, Auxiliary Bishop of Cincinnati. Twenty-five Monsignori and thirty-five priests also participated in the ceremonies. The Right Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, in his sermon pointed out that: "Effective holiness reaches into every concern of Christian living and strives by its fidelity to principle to win back society to a proper, just recognition of its relationship to God." Monsignor Ready spoke in the place of the Most Rev. Joseph P. Hurley, Bishop of St. Augustine, who was unable to attend. Bishop Alter imparted the Papal blessing.

Sunday afternoon the members of the National Council of Catholic Women had the pleasure of witnessing the presentation of the medal, *Pro Ecclesia et Pontifice*, by Bishop Noll, of Fort Wayne, episcopal chairman of the Lay Organizations Department of the N. C. W. C., to their former Executive Secretary, Miss Margaret T. Lynch,

who retired last August. The award was made by His Holiness Pope Pius XII in recognition of Miss Lynch's many years of devoted service to the Church.

The delegates were later entertained at tea at Mary Manse College and received Benediction of the Most Blessed Sacrament in the college chapel, Bishop Hoban, celebrating.

Another feature of the Sunday afternoon session was the reading of a letter of greeting from President Franklin D. Roosevelt to Mrs. Robert A. Angelo, national president, N. C. C. W., extending best wishes for a successful convention to the visiting dignitaries of the Catholic Hierarchy and the members of the National Council of Catholic Women and stating that the convention is "an occasion that calls for deep interest and warm sympathy from your fellow Americans of all religious affiliations."

Speaking at the afternoon session, Bishop Noll commended the National Council for its choice of theme, saying: "You have wisely chosen *The Family* as the theme of your Twenty-second National Convention. The choice is wise not only because the family, the basic unit of society, is threatened with destruction, but also because it should be impressed on Catholics that they constitute the only large religious group which is definitely committed to the things which make for the stability and sanctity of the family." He then cited the dangers to family life in easy divorce, birth control, employment of mothers of young children outside the home, and in the controlling philosophy of modern education. He offered as correctives the sanctification of the Catholic family by a growth in spiritual things as a unit, through family prayer, family attendance at Mass, family reception of Holy Communion, and the extension of that holiness and happiness in the neighborhood and community until it gradually permeates the whole of society.

The delegates to the Convention were most cordially welcomed by Bishop Alter, and Mrs. John F. McCrystal, president of the Toledo Diocesan Council of Catholic Women, hosts to the convention, and they listened with pleasure to the gracious response of Mrs. E. P. Carville, third vice



president of the National Council of Catholic Women and first lady of Nevada.

The members of the Hierarchy acted as honorary chairmen at the various sessions and by their words of advice and guidance gave inspiration to those in attendance.

This Twenty-second National Convention, with its record-breaking registration of 1,800 denoting the strength of its organization, was well prepared to accept the challenge which Monsignor Ready presented of dedicating this strength to the achieving of a truly better society. Monsignor Ready said: "At the end of the last war the Bishops thought in terms of the potential strength of a National Council of Catholic Women. The full loyalty of a well organized National Council may be depended upon in whatever problems the Church faces in the dramatic days ahead. . . . The Council has given a compelling demonstration of the old adage that in union there is strength. We have reviewed the record of the past. The future promises greater tasks and it will demand a stronger unity. . . . Our nation is solemnly pledged to the Atlantic Charter and to the doctrine of the Four Freedoms. . . . The conviction of the American people in the justice of that national policy is known from the millions of brave men who fight for such beliefs on the battlefields of the world. That conviction is known from the loyalty of our citizens working on the home front to prepare the means of victory. The Catholic women of this nation should be the first to proclaim the justice of those principles and the last to stand heroically in their defense." (On page 10 of this issue will be found a section from Monsignor Ready's address giving his comments on "Russia and the Peace.")

The convention proved to be, to the many hundreds of enthusiastic women who attended each crowded session, a liberal education in all things affecting Christian family life. Dr. Helen White, who received the Siena Medal at the convention—the *Theta Phi Alpha* award to an outstanding Catholic woman signifying her distinguished service to Church and Country—gave a noteworthy address on "The Cultural Function of the Home." Presentation of the award was made by Mrs. F. A. Moran, president of *Theta Phi Alpha*.

Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, N. C. W. C., said that: "Propaganda has led the family of today far along the road to ruin. Propaganda must play a large part in building a better family for tomorrow. The propagation of false doctrines and vicious principles has hurt the family of today. The propagation of correct doctrines and wholesome views must remedy that harm and help bring us better homes." He stated that "*all of us* must help

**T**HROUGH His Excellency, The Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, His Holiness Pope Pius XII sent his special Apostolic Benediction to the Most Reverend Episcopal Chairman of the Lay Organizations Department, N. C. W. C., to the Most Reverend Host to the Convention, and to all the officers and members attending the Biennial Convention of the National Council of Catholic Women.

"In granting this Blessing His Holiness has in mind to manifest his fatherly interest in the program of the National Council of Catholic Women," wrote His Excellency, "and to encourage all its members in their generous efforts to spread the wholesome influence of Catholic family ideals through the example set in their own lives. In the great work of post-war reconstruction, the family must occupy a place of paramount importance, if this country is to repair the inroads made on family life in these present years and assure happiness and God's blessing in the future.

"As I convey to you this August Message of the Sovereign Pontiff I wish to offer my own best wishes for God's guidance and direction on the deliberations of the Convention and on the realization of the programs therein adopted."

change the family pattern of thinking regarding the family . . . each in his own little sphere of influence . . . that all the institutions of society should also help the family—the school, industry, both Church and State." "But," Dr. Schmiedeler said, "let us not be so foolish as to think we can do it without saints, without God, without the supernatural." (Dr. Schmiedeler's review of the spiritual aspects of this convention is carried on pages 3-5 of this issue.)

Miss Nora LeTourneau, executive secretary of the Chicago Archdiocesan Council of Catholic Women, and Mrs. Helen Walker Homan, director, Public Relations, National Catholic Community Service, presented study plans and reading as they affect the family.

In showing the bond between the home and school and the place the Catholic P. T. A. can and should take, the Very Rev. Msgr. Frederick G. Hochwalt, director, Education Department, N. C. W. C., said: "The home, with the assistance of the school, must remain the chief educational agency. Appreciation of the common ground between home and school must be emphasized. I know of no combined force better suited to the task than the Catholic P. T. A."



## OFFICERS AND BOARD MEMBERS OF THE N. C. C. W.

Mrs. Thomas G. Garrison, Province of Denver, president; Mrs. J. Leslie James, Province of Santa Fe, first vice president; Dr. Maud Loeber, Province of New Orleans, second vice president; Miss Margaret Hughes, Province of Chicago, third vice president; Miss May Q. Garthar, Province of San Antonio, secretary; Mrs. Gerald McGillicuddy, Province of Cincinnati, treasurer; Mrs. G. Leo Lowry, Province of Baltimore; Miss Mary P. O'Flaherty, Province of Boston; Mrs. P. J. Currier, Province of Detroit; Mrs. Matt Conway, Province of Dubuque; Mrs. J. Selby Spurck, Province of Los Angeles; Mrs. Joseph Boillin, Jr., Province of Louisville; Mrs. Matt McGarty, Province of Milwaukee; Mrs. Thomas J. Smith, Province of Newark; Mrs. Henry Mannix, Province of New York; Mrs. August A. Krimmel, Province of Philadelphia; Mrs. J. E. Nicholson, Province of Portland, Oreg.; Mrs. Elkin L. Franklin, Province of St. Louis; Mrs. Thomas F. O'Neill, Province of St. Paul; Miss Florentine Schage, Province of San Francisco.

That we have civic responsibility for the religious instruction of public school children and how we may fulfill this responsibility was shown by Miss Miriam Marks, executive secretary, National Center, Confraternity of Christian Doctrine.

Due to military necessity, the Most Rev. John F. O'Hara, Military Delegate, who was to speak on "The Post-War Family of the Man in Service," was unable to attend the convention. His paper was read by Bishop Albers. In it, Bishop O'Hara said that with the grace of God the service men will make good husbands and fathers in the post-war world. He advised the delegates to "use the family rosary every evening as the chain that keeps the family circle intact. Remember that all over the world Catholic boys . . . gather together in the evenings and on Sundays to say the rosary in common. Join with them. Make their prayer yours, and, please God, the post-war family of the service man will be modeled on the Holy Family at Nazareth."

Several luncheon meetings afforded pleasant opportunities for the renewing of old acquaintances and the forming of new friendships. At one of these Dr. Maud Loeber, N. C. C. W. board member from the Province of New Orleans, stressed the need of planning *now* that our children may have security in the post-war world.

The luncheon for spiritual moderators was addressed by Rev. Raymond O'Connor, of Springfield, Ill.

At another luncheon meeting Miss Margaret Fitzgerald, assistant director, Program Department, N. C. C. S., told of the splendid work the N. C. C. S. is doing for youth. The Rev. Paul Tanner, director, N. C. W. C. Youth Department, in speaking on "Family Recreation" at this luncheon said: "Because family recreation is a major factor in character formation, because it is the best, though very inadequate, substitute for work in the home, and because it is the training opportunity for a life-time of right use of leisure it is extremely important."

The informal, friendly spirit manifest at the banquet closing the convention was typical of the

cordial hospitality and willing cooperation extended by the Toledo Diocesan Council of Catholic Women throughout the convention. Mrs. John F. McCrystal, president of the Toledo D. C. C. W., presided graciously at the banquet and Miss May Q. Garthar, national board member from the Province of San Antonio, was the very entertaining and charming toastmistress. Mrs. T. E. Durocher, second national vice president of the Catholic Woman's League of Canada, brought greetings from the Canadian women and Edward J. Heffron, executive secretary, National Council of Catholic Men, representing W. J. O'Neill, national president, extended the best wishes of the Men's Council to the assembled delegates.

The new officers and members of the Board of Directors were presented by Mrs. Angelo, retiring national president, who then spoke with deep feeling of her appreciation of the "kind and gracious Archbishops and Bishops, the busy and thoughtful priests, the sincere, courageous women" whom she had learned to know in the Council work. She said: "Is it any wonder then that I have no fears for the future of the family? The future of the family will depend upon many things; economic security certainly, healthier families, certainly, but above these, a deep rooted faith and trust in Almighty God; fostered in homes where there is reverence. . . . It will depend upon the effective teaching of our religion. It will depend upon us, the delegates gathered in this convention; for we must not only plan our campaign carefully but we must be living examples of the Faith that is in us. I have had the privilege of seeing you women in action united in the N. C. C. W. under the patronage of Our Lady of Good Counsel and I have no fear of the future of the family."

Bishop Alter, speaking on "Christian Principles and Public Policy," called attention to the "profound importance of holding right principles as a basis of sound public policy." "The public policy of any state or nation depends," he said, "in its final analysis on the conscious or unconscious acceptance of certain fundamental principles of religion. These principles are the well spring of public opinion and eventually dictate our social



attitudes and our social legislation. . . . Here in this Western world we have justly prided ourselves on having created a civilization which is superior to that of any other known to history. It alone has succeeded in reconciling liberty with authority or freedom with order. The striking fact is that this superior civilization is co-terminus with Christianity. This higher development found exclusively in Europe and the West is due to no mere accident. It is not a result of climate or geography, or racial characteristics or economic resources, but due to one supreme fact, namely, the preaching of the Christian gospel and the acceptance of its creed into the very life of the people."

Resolutions of far-reaching import were passed by the convention. To His Holiness, Pope Pius XII, the members of the National Council of Catholic Women pledged their loyalty and filial obedience and their prayer that his efforts toward a just and lasting peace for the world may be, in the Providence of God, rewarded with success. They pledged their own efforts to make better known the principles enunciated by the Father of Christendom for a peace based on justice and charity.

Among the other resolutions passed were those on The Family, Religious Vocations, Sex Education, Child Labor, Legislation for Workers, Equal Rights Amendment, Housing, Consumers, Peace, Poland, Permanent Compulsory Military Service, Religious Activities, and Education.

*Orders for the Proceedings of the Twenty-second National Convention may be placed now at \$2.00 per copy.*

### THE N. C. S. S. S.

**A** MOST interesting and important session of the convention centered around the National Catholic School of Social Service, when the delegates heard the Most Rev. George L. Leech, Bishop of Harrisburg, speak in tribute to the memory of the late Miss Agnes G. Regan, first executive secretary of the National Council of Catholic Women and assistant director of the N. C. S. S. S. The Rev. Lucian L. Lauerman, director of the School, discussed the position of Catholic social work in post-war days.

Five graduates of the School who are serving in charitable, community and military activities, gave tangible evidence of the splendid service N. C. S. S. S. is rendering to Church and Country.

Mrs. John Victory, who had worked so faithfully and efficiently as national secretary, War Stamp Campaign, N. C. S. S. S., gave the report on the campaign. Diocesan Councils which had not yet achieved their goal in the War Savings Stamp Campaign pledged continued effort.

## INTERNATIONAL RELATIONS

**O**F EQUAL importance with the family theme of the convention were the sessions devoted to peace and international relations. The Reverend E. A. Conway, S.J., Social Action Department, N. C. W. C., speaking on the "Papal Peace Program and the Pattern for Peace," struck the keynote with an analysis of the Holy Father's thought on peace, and an exhortation to his listeners to put these peace principles into practice. He urged the delegates to participate in the discussion of the recent report of the Dunbarton Oaks Conversations. He said: "Whether our voices will be heeded, whether we shall be effective in swaying the decisions of 'the architects who are drawing the essential plans for the new world,' God alone knows. We may, in God's hidden designs, be only a voice crying in the wilderness. But on the peril of our lives, on the peril of the lives of unborn millions, on the peril of betraying the great and saintly man who in the terrible wilderness of war still raises the voice of courage and encouragement from the Vatican, we dare not, we must not be silent now."

Dr. Elizabeth Lynsky, of Hunter College, New York City, said that: "In the post-war world the Family of Nations will probably undergo vast changes in the form of its association. It is already moving toward more extensive and more authoritative organization. . . ."

Two outstanding sessions of the convention were those on "Aid to War Victims" and the round table discussion on promoting the Papal Peace Program and the "Pattern for Peace."

Contributing to the "Aid to War Victims" session were Bruce Mohler, director, Immigration Bureau, N. C. W. C., lately returned from surveying the relief needs in the then accessible war zone countries and the situation regarding refugees and prisoners of war, and determining the opportunities for Catholic administration to the welfare of the merchant seamen; Miss Eileen Egan, of War Relief Services—N. C. W. C., who spoke on "Relief to Refugees in Spain, Portugal and Mexico"; and the Right Rev. Msgr. Patrick O'Boyle, executive director, War Relief Services—N. C. W. C., who sketched the stupendous program of relief which War Relief Services is carrying on.

## CONVENTION GREETES NEW AFFILIATE

During the convention, greetings were exchanged between the National President and the Burlington Diocesan Council of Catholic Women, which reported 100 percent affiliation at its organization meeting, October 24. Report of the organization in Burlington will be carried later.



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# NATIONAL COUNCIL CATHOLIC MEN

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Catholic Radio Programs—Notes  
From the Field—Radio Schedule

## SOME NOTES ON CATHOLIC RADIO PROGRAMS

IN Mrs. Roosevelt's column, "My Day," of October 10, 1944, under the heading, "Hyde Park Visits; New Radio Series," the writer makes the following observation:

"A new radio series, known as Eternal Light, and sponsored by the Jewish Theological Seminary in cooperation with the National Broadcasting Co., was inaugurated Sunday. It is unique in that it is the first broadcast religious program which is not a religious service. The premiere revolved around the story of the famous Touro synagogue founded in pre-revolutionary days. It was to this synagogue that George Washington wrote his famous letter, in 1790, promising religious freedom to the Hebrew congregation of Newport, R. I."

While in no wise wishing to belittle the program called Eternal Light, the National Council of Catholic Men feels that it is only fair to observe that the Eternal Light program is not the first broadcast religious program which is not a religious service. We should like to point out that the

Catholic Hour is now in its fifteenth year on the air, and the Catholic Hour is not a broadcast of a religious service.

It is the endeavor of N. C. C. M. to produce, in cooperation with the National Broadcasting Company, a program which avails itself of modern radio technique, rather than one that simply presents a religious service. In the early days radio broadcasting of religious programs was, to a large extent, limited to pick-ups of services from various churches. So far as radio itself is concerned, this proved to be inadequate, for the same reason that a radio broadcast of a stage play would be inadequate. In the case of the stage play, as in the case of the religious service, the full impact of the program would have to depend not only on the auditory sense, but also upon the visual sense which, of course, radio, as such, is powerless to effect.

For this reason it has been felt that while the Catholic Hour should remain always a religious program—religious in content and atmosphere—it should nevertheless be presented as a radio program rather than as a religious service. It is for this reason that we have been bringing our listeners, during the past several months, outstanding choirs, guest soloists, and distinguished organists. The reaction to the organ music played by Mr. Conrad Bernier, organist of the Catholic University of America, has been most favorable—so favorable, in fact, that we hope from time to time we may present other programs of religious organ music played by the best Catholic organists of the country.

We shall, of course, continue to present the usual high type of talk which has graced the Catholic Hour for many years, as well as choral music in the spirit of the Church.

In the case of the Hour of Faith, this, too, is a religious broadcast produced in cooperation with the Blue Network, but it is not a religious service. In this case, the stress is laid upon an informal talk by a Catholic priest, and instrumental and vocal music of a meditative character. The N. C. C. M. is highly delighted with the reaction to these two programs which are resulting in so much

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good by making the truths of the Catholic Church known to vast multitudes of people.

## CATHOLIC WRITER DISCUSSES "FAITH ON THE ETHER WAVES"

Mr. T. J. McInerney, writing in the *Rosary Magazine* for September, 1944, had many good things to say about the work of the Catholic Hour in an article entitled "Faith on the Ether Waves." Said Mr. McInerney:

"The tremendous growth of Catholic radio work has taken place during the last two decades, which makes it all the more phenomenal. When we consider that radio was not common until late in 1920, the existence of Catholic programs as early as 1923 indicates that Church authorities were quick to use this new medium. . . .

"The all-time outstanding Catholic radio feature, the Catholic Hour, began in 1930 over the NBC nation-wide network. It has been on the air continuously every Sunday with the exception of one Sunday in 1931, relinquished to the President for an important address. For 14 successive years the Catholic Hour has gone out from NBC at the same time each Sunday evening, at six o'clock (Eastern war time). Starting in 1930 with 22 stations, the Hour (really only a half hour) now is broadcast by 83 stations in this country and Hawaii.

"The world-wide influence of the Catholic Hour more than justifies the enormous effort and financing by the National Council of Catholic Men, originator and producer. The program has regular listeners all the way from Baker Lake, 1,000 miles north of Montreal, to the Falkland Islands, 3,500 miles south of the Panama Canal. It is, in fact, the only regular contact the Oblate missionaries up at Baker Lake have with the outside Church world, because only one mail a year reaches that ice-bound Arctic outpost.

"The short-wave station, WGEO, in Schenectady, N. Y., has been carrying the Catholic Hour for many years. As a consequence, audience mail has been received not only from Baker Lake and the Falkland Islands, but also from Australia, some 8,000 miles west of San Francisco, and Turkey, 7,000 miles east of New York, as well as from every country in the Americas, Europe and Africa. The Hour is heard at 12:30 P. M. on Sunday in Hawaii and at 9 A. M. on Monday in Australia.

"The N. C. C. M. emphasizes the point that the purpose of the Hour is not to make conversions, but to set out in their true light the teachings and practices of the Church in the hope that this will create better understanding and overcome prejudice. Nevertheless, the number who

have come into the true fold through the program is remarkable. The late Col. Horace A. Mann and Mrs. Mann came into the Church as a result of listening. A man in Lebanon, Tenn., inspired by the Hour, traveled with his son 60 miles each Sunday to take instructions. A Catholic Hour convert in Fort Peck, Mont., became a postulant for the Dominican Lay Brotherhood at Oakland, Calif., and an insurance company executive in Little Rock, Ark., and his three daughters credit the Hour for their conversion.

"A striking story of a conversion attributed to the Catholic Hour came from a small town in the Archdiocese of Cincinnati. The pastor of the only Catholic church was called by telephone one night to attend a sick man. The man was not a Catholic, although he showed a lively faith and a surprising knowledge of the teachings of the Church. He told the priest that he had listened to the Catholic Hour each week for two years and expressed his conviction that no fair-minded person listening to the program for that length of time could fail to recognize the truth of the Church's teachings. He wanted to be baptized that night.

"The priest hesitated. Despite the man's understanding of the Church's teachings, he thought that additional instruction would be necessary. The priest had to bear in mind, also, that the doctor's judgment was that the man was not in danger of death.

"The man insisted, however, and begged the priest to instruct him as long as necessary later, but to baptize him immediately. After a prayer for guidance, the pastor complied. Some days later a stranger was buried from the parish church. The man who had been so anxious to come into the Church had died the night he was baptized.

"Seeking new fields in broadcasting, the N. C. C. M. inaugurated a program known as the Hour of Faith, on October 17, 1943. It is broadcast each Sunday at 11:30 A. M. (EWT) over the Blue Network. The speakers on the Hour of Faith have been acclaimed for the simplicity and informality of their presentations of Catholic teachings, and the music is inspiring. . . .

"There are three ways in which rank-and-file Catholics can help in the continuation and extension of the radio work within the Church. The first, is to listen. Consult radio listings in the newspapers for the programs mentioned in this article and for other purely local programs which lack of space make it impossible to list. The second means of helping is to tell others about it. Make a specific Catholic radio program, like the Catholic Hour, Hour of Faith, or Rosary Hour, a topic of conversation, and stimulate interest in all such programs, especially among non-Catholics.



Lastly, support the programs. Most radio networks and stations contribute the necessary time and radio facilities, but there are other expenses which must be borne by Catholic sponsors. The annual cost of the Catholic Hour, for administrative, printing, and other purposes, is about \$50,000. Catholics who can afford it should send an occasional offering to the Catholic groups which have undertaken the important assignment of helping to spread Christ's teachings on the ether waves."

#### FROM THE FIELD

*Paterson, New Jersey Forms Diocesan Council of Men.* — The Paterson Diocesan Council of Catholic Men was formally inaugurated and established as official Catholic Action for the men of the Diocese of Paterson, New Jersey, by His Excellency, Most Rev. Thomas H. McLaughlin, S.T.D., Bishop of Paterson, at the Alexander Hamilton Hotel, Paterson, New Jersey, Sunday, October 29.

Preliminary meetings in six districts had been held during the week of October 9 at which Dr. John G. Bowen, field representative for the National Council of Catholic Men, explained the form of organization of the Council and outlined the work intended for it. Also, at each of the district meetings was Rev. Joseph M. O'Sullivan, diocesan moderator of the Council, which has been affiliated with the N. C. C. M.

The diocesan council is composed of a federation of the three deanery councils in the diocese which in turn are composed of the parish councils in their respective deaneries. Each parish council is a federation of existing organizations in the parish. In most parishes of the Paterson Diocese, the parish organizations which are federated into a Council of Men are the Holy Name Society, the St. Vincent de Paul Society, the Guard of Honor (Ushers), and the Confraternity of Christian Doctrine.

Special emphasis is being laid upon the organization of block wardens in every parish. The block wardens are composed of a man in every block, in city parishes, or in every precinct, or similar suitable subdivision, in every rural parish. The purpose of the block warden system is to carry the work of the Council of Men into even the smallest area of every parish.

Mr. Edward J. Heffron, executive secretary of the National Council of Catholic Men was the guest speaker at the foundation meeting on October 29 and emphasized the need of diocesan councils, and other local media, to make the National Council of Catholic Men an effective national focal point for the Catholic men of the country.

In order to have laymen properly trained in the work of the Council of Men, Bishop McLaughlin secured from the National Council of Catholic Men copies of the two booklets, *Pastor's Outline for Training Laymen Leaders*, and *Manual of Instructions for the Council of Men*, for every pastor. In every parish the pastor was requested by the Bishop to select from four to twelve men to take the eight lessons in the *Pastor's Outline*. These trained men were then asked to use the *Manual of Instructions* as their guide in conducting the work of the Parish Council of Catholic Men.

At the foundation meeting Dr. Bowen called the roll of trained laymen, and presented them to the Bishop. Bishop McLaughlin then gave the official Episcopal mandate in Catholic Action to these trained men and, in a short, fervent address, urged them to carry out the work of the apostolate assigned them. He noted that it was particularly appropriate that the birthday of the Diocesan Council of Catholic Men should be the Feast of Christ the King.

*Florida Noses, St. Augustine, October 18*— With the aid of the St. Augustine Diocesan Councils of Men and Women a census of all Catholics in the Diocese of St. Augustine, which covers almost all of Florida, was taken between June 19 and July 29. Final returns indicated approximately 100,000 Catholics as compared with 69,458 shown in the 1944 official Catholic Directory.

Between 1,500 and 2,000 lay persons throughout the Diocese acted as volunteer enumerators. They went from house to house for the purpose of locating Catholics and inscribing their names and addresses. The Pastors and their assistants were to call on all Catholics later. Every household within the Diocese was visited.

Diocesan Councils of Catholic Men have assisted in taking up a house-to-house census in the Archdiocese of San Antonio and in the Dioceses of Kansas City, Saginaw and perhaps other places.

*Vigil Light, Kansas City, Mo., October 18*— All of the people of the Diocese of Kansas City were asked to join in a special 8-day prayer for peace and for the boys in service during the week of September 17. The movement was sponsored by the Kansas City Diocesan Council of Catholic Men with the approval of His Excellency, Most Rev. Edwin V. O'Hara, Bishop of Kansas City. To signalize the diocesan-wide petition which was directed to Mary, Queen of Peace, an 8-day vigil candle was furnished by the Diocesan Council to every parish in the Diocese.

The following prayer, with proper Episcopal approval, was recited during Masses on Sunday, September 17:

"O Mary, Queen of Peace, in your hands we



place the boys now serving our nation on land, and sea, and in the air.

"Keep them always loyal to their God and to their country; make them courageous in every danger and patient in every trial.

"Protect them from the attacks of the enemy as you protected your own Son from the attacks of Herod.

"Pray that a just and durable peace may soon settle over the whole world and then bring our boys back to us, unharmed and even stronger in soul and in body. As our Queen, our Mother, and the Patroness of our country, obtain for us these favors through your Son, Jesus Christ, our Lord. "Amen."

The National Council recommends that its other affiliates institute a similar octave of prayer in their own localities.

*Printer's Ink, Fort Wayne, Ind., October 18—* The Fort Wayne Knights of Columbus Council, an affiliate of the National Council, is doing its share toward getting more listeners for the *Catholic Hour* and the *Hour of Faith* by paid advertisements in the *Fort Wayne News-Sentinel* and *Journal-Gazette*.

The advertisements are one column wide by two inches deep and read: "Listen Today! 10:30 A. M. over WOWO the 'Hour of Faith' and at 5:00 P. M., over WBL 'The Catholic Hour.' This space contributed by the Knights of Columbus."

The cost of the ads is about \$5.00 each. They have been running approximately a year and appear sometimes on the radio page and sometimes on the religion page.

The National Council urges all of its affiliates to consider using this method of spreading the faith to non-Catholics.

*Sword and Shield, Washington, October 18—* We call the attention of our affiliates to the N. C. W. C. Forum Series for 1944-45 appearing in our official publication *CATHOLIC ACTION* every month.

The Forum articles are designed not only for your own information, but as texts to be used by discussion groups, forums, and round tables, as radio talks, etc. At the end of every article there are questions to stimulate discussions, and in most cases suggestions for further reading.

If you have not noticed this series we urge you to write us for back copies of *CATHOLIC ACTION* for September and October. The series started in September with an article entitled "Catholic Action—Sword and Shield."

Catholic Action is a very technical term and does not mean any good Catholic work which you or I might do. Its true meaning is the apostolic, religious work done by members of the laity who are organized to do this work under an official mandate of the Bishop. It is, in fact, calling up the laity to participate in the apostolate of the Hierarchy.

The reason recent Popes have been so emphatic on the subject of Catholic Action is because of the scarcity of priests and the onrush of irreligion and godlessness. When a man understands that the Church needs him and wants him and is officially calling upon him to take part in her divine mission, he is more apt to put aside the old excuse, "I am too busy; I have no time."

Be sure you get a discussion group in your organization going and have it use these splendid Forum Series articles.

## RADIO SCHEDULE

**THE CATHOLIC HOUR: (NBC Network)**  
Every Sunday, 6:00 P. M., EWT.

Rev. John Carter Smyth, C.S.P.  
of the Paulist Fathers, New York, N. Y.  
General Subject: *Concerning Prayer*

Nov. 5—Why Men Pray.

Nov. 12—The Power of Prayer.

Nov. 19—The Habit of Prayer.

Nov. 26—"Lord, Teach Us How To Pray."

Programs of varied musical selections will accompany Father Smyth's addresses.

**THE HOUR OF FAITH: (Blue Network)**  
Every Sunday, 11:30 A. M., EWT.

Nov. 5, 12, 19 and 26. Rev. Urban Nagle, O.P., editor of the *Holy Name Journal* recalls further verbal encounters of his two redoubtable uncles, George and Malachy and draws appropriate lessons from them.

Music will be provided by the Hour of Faith male quartette and instrumental ensemble under the direction of Paul Creston.

If you cannot get either of these programs over your local NBC or Blue Network station ask the station manager to kindly arrange to carry them and have your organization of men call on him.



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## DIVORCE

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By Joy Seth Hurd, Judge, the Court of  
Common Pleas, Cleveland, Ohio.  
Adapted from "The Family Today"  
By C. J. Enzler.

**D**IVORCE, with its trail of broken homes, neglected, dependent and delinquent children, is one of the greatest social evils of our day and a serious menace to our stability as a nation. This is my considered judgment based upon my experience and observation as a lawyer and judge for a combined period of about thirty-four years.

Divorce is undoubtedly a most complete failure of what started out to be a pursuit of happiness by one man and one woman, but ending in a permanent separation for them and misery and suffering for their children, if any. If the present tide of divorce continues unabated the results will be made manifest in a flood of evils, some of which may be an increase of crime and juvenile delinquency, and a decrease in the man power of the nation, some signs of which have already been evident in the difficulties attendant upon raising our military, naval and industrial forces to adequate levels. It is a fact that the divorce rate has been gradually rising in the United States for a period of over fifty years. It is also true that at the present time more than one of every five marriages ends in divorce.

During the year 1942 in our county, 4,642 divorce cases were heard and decrees were granted in 3,308 cases. Of this number more than 56 per cent were childless marriages. Analysis throughout the country shows generally well over 50 per cent of divorces granted dissolve families in which no children are affected. An additional fifth involve only one child.

I am convinced from personal observation, as well as from the study of statistics, that divorce as an institution is growing in popularity in this country. If we can take the theory of some advocates of divorce at its face value, the marriage vows of some would run something like this: "I (John, Mary) take thee (Mary, John) as my lawfully wedded spouse not for *richer or poorer*, not for *better or worse*, nor *'til death do us part*, but only until I find a person who is more attractive to me personally than you are."

It is an American habit to regard the enactment of laws as a panacea for the ills of the body politic. Let us for a moment consider the diversity of laws

in respect to divorce. We have forty-eight states the statutes of which are many and varied. There is little or no uniformity in the laws of the various states, making it difficult under existing conditions to remedy the evils of divorce on a nation-wide basis by laws alone.

So far as any uniformity in our divorce laws is concerned, as long as a sovereign state such as Nevada requires a residence of only six weeks in any county of the state, reform of our laws of divorce and a strict tightening thereof appears to be difficult indeed.

It may be interesting to observe that one of my colleagues recently cited a case in which he had refused a divorce to one of Cleveland's wealthy citizens in a bitterly contested case. Thereafter the citizen in question journeyed to Reno, Nevada, and started the action over again. My colleague was so concerned about this that he wrote a letter to the judge in Nevada telling him that there had been a complete adjudication of the case. The Nevada judge answered: "You are undoubtedly correct, but in Reno we need the business."

Something can be done by tightening our laws on marriage and divorce and by their stricter administration through the courts. But we have heretofore found in America that we cannot solve problems merely by passing laws. We cannot entirely control the conduct of people by law. The evils leading to divorce, separation and the consequent breakdown of family life are due primarily to a let down in the morals of our people, so that it seems to me that the great problem confronting us can best be solved by continuing and increasing our efforts to educate our people in the spiritual values and in the moral and religious values which have served to inspire them to higher and nobler things, and among these must be increased respect for the marriage relationship and the welfare of the family unit.

This will bring about happier lives and a more virile manhood and womanhood which must inevitably result in a more virile nation. The Christian home will then be what it was divinely intended to be—the garden spot of earth and a gateway to Heaven.



## AMERICAN EDUCATION WEEK PROGRAM GIVEN WIDE CIRCULATION

**J**UST around the corner from World War II lies peace and security. Optimists are very certain that, when the corner has been turned, the vistas ahead will be serene and satisfying. However, a time of peace also has its problems. Blissful futures do not come ready made, packaged for consumption. The future is the tomorrow that we make today."

With this introduction the American Education Week Program prepared by the N. C. W. C. Department of Education is aptly termed "The Church Faces the Future."

The outline is divided into six parts: Catholic Action, Educating for the Post-War Period, the Missions, the Press and the Radio, and International Relations. Under each of these general readings there are specific topics which are divided into questions for discussion. Most of the suggested readings are based on publications of the National Catholic Welfare Conference.

### WE FACE THE FUTURE—(Continued from page 9)

ent, an organization comes to realize that the work it does on a local scale, has its place in the great national scheme of the quest for unity.

As Catholics we believe that the salvation of the world lies in the Catholic Church. We believe that her principles must be made known and operative in the fields of morality, economics, politics, and science. We further believe that, as these ideas circulate through these fields, with God's help they will draw close to them men of other religions and of other outlooks. We conceive our Christian ideals as a rallying point for all men of good will, regardless of race, creed, or color. In the days that are coming, this spirit of unity will become more and more necessary for the forces of evil and darkness will arise against the forces of goodness in order to destroy them.

So the purpose of the organizations in the Youth and Lay Organizations Department of N. C. W. C. is to provide, through their federating activities, a focal point from which radiates the spirit of unity which is taught by St. Paul when he says: "For we, the many, are one body in Christ, but we are members one of another." (Romans 12:5).

### QUESTIONS FOR DISCUSSION

What teaching of the Church should motivate our quest for unity? Give a Scripture quotation that exemplifies this idea.

What are some of the important activities of N. C. W. C. Of N. C. C. W.? Of the Youth Department?

Why should all men of good will unite, regardless of race, creed, or color?

Prepare a program for stimulating interest in the Catholic Hour or Hour of Faith in your community.

Some of the *Things to Do* suggested to give practical application to the program are:

Plan some activities within the school, and provide for some that have an interest for the neighborhood community.

Seek cooperation of civic groups, parent-teacher associations, parishes, women's clubs and labor groups.

Invite parents and friends to an open house at the school. Pupils may prepare the invitations.

Arrange model radio broadcasts for classrooms or auditoriums.

Make recordings of worthwhile class programs.

Publicize the program in the local press.

Offer little playlets for the entertainment of shut-ins, convalescent veterans, etc.

Write for the latest National Catholic Welfare Conference Publications Folder of 332 titles. Free.

If either of these radio programs is not carried by your local radio stations, make plans to have a committee wait upon the station managers and ask them to carry the programs.

5. How does the Lay Organizations Department of N. C. W. C. exemplify the work of Catholic Action?

### BIBLIOGRAPHY

*Manual of Instructions for Parish Councils and Diocesan Councils of Catholic Men.* (N. C. W. C. \$1.00)

*Handbooks on Parish, Deanery, Diocesan Councils.* (N. C. W. C.), 10c, 10c, 15c respectively)

*The Challenge to Unity.* (N. C. W. C. 5c)

*What Is a Parish Youth Council?* (N. C. W. C. 5c)

*Intercrural Cooperation* (N. C. W. C. 10c)

*Union in Christ*, Rt. Rev. Msgr. John J. Burke. (N. C. W. C. Free)

*Unity Among All Catholics*, Rt. Rev. Msgr. John J. Burke. (N. C. W. C. 10c)

### SOME RIGHTS IN WORLD UNION

(Continued from page 7)

been described by some short-sighted persons as a loss of sovereignty. It is a loss for some nations, it is true, for those nations which might want to embark on imperialistic ventures against weaker nations. But for the peace-loving nations it is anything but a loss of sovereignty; it is an extension of it. It gives them, on a basis of equality, the enlarged power to operate on the world arena for their own ultimate greater good. I do not lose my individuality when I join a club for mutual benefits, or any other such association; in fact, I enlarge it by the very fact of joining. Only the law-breakers among the nations lose their sovereignty when they violate the rights of other nations in a world union.



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